



Episode 52 - Understanding the Two Goats: Revelation's Hidden Truths

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Join Scott Stanley in the 52nd episode of DTG Ministries' podcast series on the Book of Revelation. This week, delve into Revelation, chapter 13, and explore the profound symbolism found in Leviticus 16, focusing on the Day of Atonement and its significance for understanding Christ's sacrifice and the believer's journey.

Scott examines the roles of the two goats in Leviticus, drawing parallels to the death and resurrection of Christ and the believer's spiritual transformation. He emphasizes the need for believers to experience death on the cross with Christ to overcome iniquity, rebellion, and sin, offering insights into how this understanding can lead to spiritual growth.

The episode also discusses the universal church's misconceptions about Christ's death and how recognizing these truths can empower believers to stand against evil and find redemption. By understanding the symbolic representation of Azazel and its connection to human iniquity, listeners can gain deeper insight into the spiritual battle described in Revelation.

Concluding with a reflection on the Protestant Reformation and its role in the prophetic narrative, Scott urges listeners to embrace the truth of Christ's sacrifice and find unity in faith. This episode calls us to recognize the spiritual forces at play and live as a 'fit man,' prepared to lead the scapegoat away and walk in newness of life.

Modified Transcript:

Scriptures are transcribed directly with notations. Refer to KJV for verbatim wording.

Hi. This is Scott Stanley with the DTG Ministries. This is our 52nd podcast, doing one a week on the Book of Revelation. We have entered into the studies of Revelation, chapter 13. To continue this, so that we might have a deeper understanding of what is going on in this world, in the universal churches, and what should be happening in God's church, I want to ask you to turn to Leviticus 16.

This chapter describes the Day of Atonement, and it's full of symbols. I am not going to go over every symbol and everything about it. There are just a couple of points I want to make that will help us get back to our study in Revelation. Looking at Leviticus, chapter 16, we see that Aaron is to offer a bullock for a sin offering, starting in verse 5.

Lev 16:5 He shall take of the congregation of the children of Israel two kids of goats for a sin offering, and one ram for a burnt offering,

Lev 16:6 And Aaron shall offer his bullock of the sin offering, which is for himself, and he will make an atonement for himself, and for his house.

Lev 16:7 He shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

Lev 16:8 Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. (This scapegoat [5799] in Strong's is Azazel.)

Lev 16:9 Aaron shall bring the goat upon which the LORD's lot fell, and offer him for a sin offering.

Lev 16:10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

Now, I can remember years ago people trying to explain the two goats, and I want to clarify this because God's church has entered into an understanding of the cross that portrays the death of Christ as the death of the believer. You see, the universal church will tell you that Christ died to pay a penalty, but instead, the Bible says he died to redeem us from all iniquity, Titus 2:14. So to redeem you from iniquity, you die on the cross with him. How do I know that? Well, for instance, Galatians 2:20,

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and this life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

So, we see Paul stating that we died with Christ, Colossians 3:1, *"If ye then be risen with Christ..."* So Christ's death and resurrection are something that the believer can experience now, and must experience now. So, in Romans 6, let me just read a few verses.

Rom 6:1 What shall we say then? Shall we continue in sin (and that word sin has the definite article 'the' in front of it)? Shall we continue in the sin (which is iniquity), that grace may abound?

Rom 6:2 God forbid. How shall we, that are dead to iniquity, live any longer in it?

Rom 6:3 Know ye not, that as many of us as are, or were, immersed into Jesus Christ were immersed into his death.

Rom 6:4 Therefore we are buried with him through this immersion into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. (Verse 5 is key.)

Rom 6:5 If we have been planted or united in the likeness, the similitude of his death, we shall be in the likeness of the resurrection.

So, there is a teaching about the cross that explains how the believer is to see himself on that cross. So, we have Christ, *"He who knew no sin became sin (2Co 5:21). He was in the likeness of sinful flesh,"* Romans 8:3. What happened to him on that cross was a depiction of us, of all of humanity, but it is only going to help the fellow who believes it. So why two goats? Well, remember in Matthew 25, when Christ comes, he separates the sheep from the goats. The goats go into everlasting punishment. The sheep are his people. So here in Leviticus 16, we see two goats. Now, let's read what happens to these goats. First, Leviticus 16:10.

Lev 16:10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to be let go for a scapegoat into the wilderness.

The other goat is slain. The other goat is seen in verse 8.

Lev 16:8 Aaron shall cast lots upon the two goats; one for the LORD, the other for a scapegoat.

Lev 16:9 He'll bring the goat upon which the LORD'S lot fell, and offer him for a sin offering.

So I have two goats. One goat is for a sin offering, the other goat is to be let free. Verse 11,

Lev 16:11 Aaron shall bring the bullock of the sin offering, which is for himself, he'll make an atonement for himself, and for his house, he'll kill the bullock of the sin offering which is for himself:

Lev 16:12 He'll take a censor full of burning coals of fire from off the altar before Jehovah, and his hands full of sweet incense beaten small, and he'll bring it within the veil.

Lev 16:13 He'll put the incense upon the fire before Jehovah, that the cloud of incense may cover the mercy seat that's upon the testimony, that he die not.

Lev 16:14 He'll take the blood of the bullock, and sprinkle it with his finger (fingers are faith) before or upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood (with his faith in a fullness) with his finger seven times.

Lev 16:15 Then he'll kill the goat of the sin offering, that's for the people, he'll bring this blood of the goat within the veil, and do with that blood as he did with the blood of the bullock, and he'll sprinkle it upon the mercy seat, and before the mercy seat.

So my point is, in this chapter on the Day of Atonement, there is a realization of what Christ is doing on that cross, allowing the goat, or the believer, to die with him. If you'll just follow this down, verse 18.

Lev 16:18 He'll go out unto the altar that's before Jehovah, and he'll make an atonement for it; and he'll take the blood of the bullock, and the blood of the goat, and put it on the horns of the altar round about.

So when Christ made the statement, *"Just like the serpent must be lifted up, I must be lifted up"* (Jhn 3:14), when Christ is said to have become sin, *"He who knew no sin became sin"* (2Co 5:21), well, *"God laid on him the iniquity of us all"* (Isa 53:6) ... all of that is pictured in the goat because that goat is the believer having his iniquity removed. That goat represents the believer. We know that Christ became us. When he died on the cross, he died to redeem us from all iniquity and destroy the works of the devil. That's why, just like the serpent was lifted up, so must I be lifted up. The devil is the author of all iniquity. But why have a second goat? Because the goat represents the believer, too. One goat dies on the cross with Christ. Let's look at what happens to the other goat. Verse 20.

Lev 16:20 When he's made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he is going to bring in the live goat:

Lev 16:21 And Aaron shall lay both of his hands upon the head of the live goat. (Now get the word "all," pay attention to all.) He will confess over him all the iniquity of the children of Israel, all the transgression (that is rebellion) of the children of Israel in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.

Now, if I look at this goat as being the problem of my iniquity, what you're looking at here is Satan, because we know Satan is adversity in the human heart that has caused the iniquity... which caused the crown of thorns, which caused the stripes, which caused the nakedness, which caused the sun to be out in your life. The live goat, why live? Because you are a free, moral agent. You can find death on the cross and have the blood of the goat and the blood of the bullock come together, making you a fit man ready to lead the scapegoat or Azazel into the wilderness. That is the work of your salvation.

Jesus didn't die to pay a penalty. He died to render the works of the devil mute, inactive. The works of the devil- we see them all over the world because when Christ destroys the works of the devil, he destroys them in the person who believes. The people who don't believe will not have Azazel taken away from them. They won't be a fit man ready to lead away the scapegoat. Let me read this again.

Lev 16:20 When he has made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he is going to bring in this live goat.

Lev 16:21 And Aaron shall lay both his hands on the head of the live goat, and confess over him all of the iniquity of the children of Israel, all their rebellion in all their sin...

There are three things there: Iniquity, rebellion, and sin... thoughts, feelings, actions. Three things make it complete. You might want to say four things because verse 22 states, "*and the goat shall bear upon him all their iniquity,*" but no, he already said "iniquity" in verse 21. There are three things, and three is a complete number. That's it.

If you can find death on the cross with Christ, and understand the Holy Spirit and the kingdom of God, and how to make an atonement in your mind toward those who are sinning against you, then you are a fit man. "Fit man" means *prepared and ready to lead away Satan when the iniquity comes into your mind*. I know this is what Paul is talking about, for instance, in 1 Corinthians 15, when he talks about the gospel. Let me just read this.

1Co 15:1 Moreover, brethren, I declare unto you the gospel which I preached to you,

which also you received, and wherein you stand,

1Co 15:2 By which also you're saved, if you keep in memory what I preached unto you, unless you've believed in vain. (Saved from what? Saved from iniquity.)

1Co 15:3 Where I delivered unto you first of all (key phrase, first of all) ... first of all, I delivered unto you that which I also received (somebody told me this), how Christ died for our sins according to the scripture;

1Co 15:4 He was buried, he rose the third day according to the scriptures:

1Co 15:5 And He was seen ...

So to summarize: Christ was Messiah, Christ died for your sin, he was buried, he rose, and he appeared. This is, first of all. Why say first of all? Because there's more to the story. You get an inkling of this in 1 Corinthians 2:2.

1Co 2:2 For I determined not to know any thing among you, except Jesus Christ and him crucified.

If you're going to teach somebody (let's say you go to Jacob), they have to be convinced that Jesus was the Christ or is the Christ. They have to believe that he died for their sin, that he was buried, that he rose, and that he appeared. Those things have to be understood first of all. Secondly, you teach him crucified. You get into the crucifixion and what it meant. When he died, you died. When he rose from the dead, you rose from the dead. *"If ye then be risen with Christ, seek those things which are above. I am crucified with Christ. Nevertheless, I'm living"* (Col 3:1, Gal 2:20). See, right there are your two goats. Right there, you have the death of the goat. But it has to be led away, what does? The cause of your iniquity, rebellion, and sin. It has to be led away.

You have to be taught why Christ died. If you're not taught why Christ died, if no one tells you that ... remember, our religion is one of faith, *"Faith comes by hearing, hearing by the word of God, and how are they going to hear without a preacher* (Rom 10:17, 14)?" They're not. They're not going to understand. Somebody will need to answer for them: What happened on that cross? Why a crown of thorns? Why stripes? Why nakedness? Why did that sun go out? Why did Jesus say what he said while hanging on that cross?

All of that coming together, and you're believing it makes you a fit man. The universal church has never been taught that truth. What does that mean? They are not a fit man. They cannot lead away Satan out of their heart and minds. They cannot overcome iniquity, rebellion, and sin. It is a part of their makeup; it is who they are because they are people. Everybody born into this world is carrying that. It is the church that accepts Jesus Christ, His death, and their death with Him that sets them free, makes them a fit man, and they can be free from all iniquity. So, the universal church doesn't have that

truth. So let me show you a place where Azazel pops up in prophecy. It's Revelation 13:11.

Rev 13:11 I beheld another beast coming up out of the earth (out of self). He has two horns like a lamb. (That is a goat.) And he speaks as the dragon.

That is iniquity. It is Azazel, the most evil thing in this universe. It is the cause, again, of all iniquity, rebellion, and sin. That's all of it. It is Satan within the human heart. This is the thing that creates the image to the beast and demands death upon anyone who doesn't agree with it. It's Azazel. When you begin to recognize what's going on in the world around you, it's Azazel. It's the most wicked, evil, and sinful beast there is—*and all of us have it*. The church can control it and put it away. False believers cannot find death. They don't have instruction unto righteousness, and they will carry this evil to their grave. They are the goats. Christ will separate the sheep from the goats. Matthew, chapter 25, verse 33.

Mat 25:33 He shall set the sheep on his right hand, and the goats on his left. (Verse 41.)
Mat 25:41 And he'll say to them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the author of iniquity and his messengers.

That is why such a strong blowback against the truth. That is what you're dealing with, what you're standing against. You're going to stand against people who are controlled by Azazel. You are going to have the freedom, the strength, the ability to put away Azazel within your own heart, and be a stark contrast to the universal church, to everybody on the planet, and give glory and praise, and honor to your God and Father through Jesus Christ.

So, because we know everyone has this Azazel, everyone has a Satan within them, how do we know that it is the Protestants that are causing this in Revelation 13? Because, if you look at pagans, they have an Azazel. If you look at Catholics, well, they have an Azazel. How do we know this particular one that we're speaking of, this beast in Revelation 13, is the Protestants? It's because of the healing of the wound. The Protestants are the only ones who wounded Catholicism with the sword, if we say the sword is the word of God. No other beast was wounded with the sword, only Catholicism.

It is Catholicism that we see coming back to life in the world, in the Protestants, growing stronger all the time. The Protestants agree with it. And the healing of the wound has to be done by the one who wounded them. Just because the Catholics are accepted in the world today doesn't mean the wound is healed. When the pressure is put on by the

sounding of the trumpets during this tribulation, that will motivate them to heal the wound and come into closer unity, more of a unified group with Catholicism, maybe even accepting the pope. That would heal the wound. That would be a complete healing of the wound, and it would fit this prophecy.

When you think about it, when you think of the trumpets declaring the Trinity to be false, a false teaching, and Christ didn't die to pay a sin debt ... if you look at all of that, and realize these people will be pushed right into the arms of Catholicism, why? Because they don't want to accept what God is giving them through his church. Instead of accepting Christ and walking with him, they will accept the papacy, healing the wound that they caused. The Protestant Reformation caused that wound. They are healing the wound, and it is the beast out of the earth, Azazel, that calls for the healing of the wound. That is within the apostate Protestant churches.

Heavenly Father, we worship you, we pray for your leading and grace, and mercy. We pray in Jesus' name. Amen.